

9
A
LOUD CRY

For HELP to the
STRUGGLING CHURCH
OF
SCOTLAND.

BEING A
LETTER

From an ELDER in *Glasgow*,
TO THE

Several Members of Kirk-sessions thro' the Land.

Proper to be read, and seriously considered, before the ELECTION of Members to the next General Assembly.

The SECOND EDITION, Corrected.

To which is prefixed,
A LETTER from the Author to the Bookseller.

W. L. ...
GLASGOW:

Printed in the Year, MDCCLIII.

Letter to the Bookseller
LETTER to the Bookseller.

IT gives me great Pleasure to find by the Sale of the whole Impression of my Book in so short a Time, that my Brethren and Countrymen are willing to hearken to plain Truth, altho' it be told them in no better than a plain Way. I desire therefore that you will print another Edition of it, and be pleased to let the Paper be a little better, as perhaps some of the Elders of higher Rank may then look into it, for I am sure they will not touch it in its present Form. The Author of a Book, called *The Just View of the Constitution of the Church of Scotland*, hath been of much Advantage to me, for he hath taught me a better way of telling my Stories, viz. by putting down the initial and final Letters of the Names of the Persons concerned. — Perhaps I may make some Use of this in a future Paper; for as the Summer is coming on, there will be little Occasion for Candles, (which is the chief Branch of my Business) for some Time, and therefore I intend to employ myself in communicating intellectual Light. Whether I shall contend with the above-named Author, which of us shall lay open most SCENES OF INIQUITY, and of the grossest Kind, must be determined by the Disposition in which I shall find myself at the Time of writing. In the mean Time, I am, Sir,

Glasgow, 13th of

April, 1753.



Yours, &c. X. Y.

A

L O U D C R Y, &c.

Very Dear Brethren,

I READ once in a Book, that Corruptions in a Church for the most part come in gradually, and under plausible Pretences: From thence I think it may be inferred, that People are in danger of not perceiving them, and consequently of not making a proper, timeous, and vigorous Resistance to them. For this Reason, it is the Duty of every one, that perceives the Church of Christ to be in Danger in his own Country, to cry aloud, with all his Might, that he may alarm his Neighbours and call them to help, to support, and preserve it. This is my Design in the Letter I am now writing to you. And, tho' I hope many good Christians, besides you, will read it, yet I address it to you particularly, because you are by your Office most obliged to exert yourselves, and because you have it most in your Power to do some Service to God, and his Cause, at this Day. There was a Letter sent abroad in the Names of several of us before this to the same Purpose; but tho' it was very generously distributed, being given *Gratis*, yet I do not think it was wisely distributed, for it did not come into so many Hands as it would have done if it had been sold. Besides I do not know how it comes to pass, but I have always observed, that these Papers that are drawn by many, laying their Heads together, are never so well done as those that are drawn by one Person according to his own Measure. Perhaps it may be like telling a Story in Company which never gives so much Satisfaction to the Hearers when several different Persons join in it, and club each their Part, as when it is told by one only from the Beginning to the End.

It is very probable I may be thought an improper Person to take upon me this Task, of stirring up my Brethren to a Sense of their Danger and Duty, as being but an unlearned Man, and not having that Power of Eloquence necessary for so great a Work: But such is the Necessity in the present Case, that it is better any Body should do it, than no Body; and tho' I cannot speak eloquently, I hope I can both speak and write so as to be understood. My Adversaries, it is true, (if I have any in this Cause,) will have the greater Advantage over me; but I hope the Truth and Importance of the Matters I shall deliver will make up what I want in Art. The Truth is, if I had never so much Eloquence I would use none of it upon this Occasion, for I do, from my Heart abominate to hear much studied Eloquence and Bravery of Speech upon weighty Subjects. This, by the By, is one of the chief Faults I find in some of our young Ministers at present; they entertain us upon Heaven or Hell, with what an old *English* Divine calls a nice, starch'd, laced Oration, and such Fancies and Expressions as, if their Subject, and the State of their Hearers, were upon their Hearts, would never once come into their Minds. When an House is on Fire, and a Man goes to call for Assistance, he does not study fine and curious Language to tell what he wants; People would think he was in Jest if he did: Instead of that, he cries out as loudly, and earnestly, and plainly as ever he is able; and this is the Way that I intend to take.

I shall only further by Way of Introduction say, that perhaps I am not altogether so unfit as may be imagined, for giving Information, or even Advice, to my Brethren the Elders; for I am now wearing into old Age, and consequently should have some Experience. It is long since I was ordained an Elder, and I have not only been often a Member of Church Judicatories, but have been present at all that have been within my Reach for these many Years by past. And, which is still more, tho' my Spirit is now somewhat depressed, I was by Nature of a chearful Temper, and a kind of laughing Constitution: This gained me often Admission into the
Com-

Company of the Clergy of the younger Sort, and they used more Freedom with me than they would have done with some others ; which enabled me to see into their Characters and Ways, and helped to explain some publick Proceedings. The first Thing I ever observed, and which you and the World may take as the first Fruits of my Experience, was this, that a religious Professor of the grave Kind is the Abhorrence and Detestation of many modern young Clergymen. They certainly reckon every such one a wicked Man, for they keep their mouths with a Bridle when he is before them. On the contrary, when they are with one of a merry Temper, tho' also a Professor, they shew more of their own natural selves. It is not easy indeed to explain this Method of Proceeding, for they often tell us that true Religion is a cheerful Thing, and doth not lead to Moroseness or Severity, and yet they seem always themselves to expect more Strictness and Tenderness of Conscience in the grave than in the cheerful. However I can assure them they are often mistaken, for I have many Times known those who preserved their good Humour very well, make most severe Reflections afterward upon the Liberties they were pleased to take in their Presence.

You see, Brethren, these young Clergy stick strangely in my Stomach, for they have already brought me twice upon them before I have fairly entered upon my Subject. But I beg Pardon for this Irregularity, and proceed to inform you, that one Thing which I think very threatening in the present State of this Church is the Frequency of violent Settlements, or ordaining Ministers altogether against the Inclinations of the People who are intended to be under their Charge. This Practice has prevailed exceedingly within these thirty Years by past. When once a Presentation is given, that now-a-days, in a manner, secures the Settlement : For, tho' there is an Assembly, perhaps once in five or six Years, that refuses such Settlements, yet the most part of them appoint them all : And it is likely to be more and more so ; for those that are brought into the Church over the Belly of the People, think themselves obliged to support
all

all Causes of the same Kind. I cannot help telling you there is a great change in Mens Opinions and Discourses upon this Subject in my Remembrance. It was once almost universal to speak of Presentations as a great Grievance. Every Minister seemed to regret it, and to think it his Duty, not only to endeavour the Removal of it altogether upon any proper Opportunity, but never to consent to the Admission of any Man without a Call from the People, tho' the Power of the Patron hindered the admission of another, that was agreeable to their Mind. In Process of Time this Language began to soften, and we heard very little about it at all. Afterwards the common Stile came to be, I wish before you seek the Repeal of the Patronage-act, you would find something better to put in its Place: You cannot agree among yourselves about the Method of settling Kirks, and therefore it is better to have this Rule than none at all. And now of late, (if you will believe me,) I have heard many boldly affirm, that they prefer this Way before any other, and would wish the People as tamely to submit to the Patron's Man as they do in *England*. Only one Step more remains to be taken, which is, that those who are settled do all in their Power to keep the People from ever coming in to them, and then they will have the comfortable Enjoyment of their Stipends without any Work. This, I understand, is hopefully begun in many Places, and, it is possible, in twenty Years more may become universal.

I really do not well know what to say upon this Subject, for I always thought, and I am sure it was once the Opinion of a great many, that the great End of ordaining a Minister was for promoting the Salvation of Souls, and particularly those of the People in the Parish supplied; and that providing a Maintenance for a young Man was but of small Consideration, in Comparison of the other. But now-a-days, this last is become the chief End, and one is almost ashamed to speak of the other. I remember above seven Years ago, a Member of the Assembly took it in to his Hand, to speak of the Glory of God as the great End they were to view in their Proceedings, and the Moderator (either did, or)

was by some present desired to check him, as being off the Point in Hand. I was at that Time much displeased with the Conduct of these Persons, and thought it highly indecent; but I am now satisfied that they were in the right; for, to be sure, the Glory of God is by no Means the Point in View, when many of these Settlements are carrying on.

When mention is made of the Right of the People in calling their Ministers, I observe some of late attempt to turn it into Ridicule; But we are not altogether such Fools as they imagine. We do not pretend that all Men have an equal Right in calling a Minister upon an Establishment; we know very well that no Man has any Right in calling a Minister upon an Establishment, excepting those to whom the Law gives it. But we contend strenuously for two Points. First, That as Men, Christians, Protestants, and Presbyterians, we have a Right to judge for ourselves in all Matters concerning Religion; and therefore, that if be not satisfied with the Doctrine or Ministry of any Man in the Establishment, we may go to another either in or out of the Establishment. When we use this Liberty, according to the best of our *own* Judgment, we do not sin against God, and therefore they are unjust Tyrants, lording it over God's Heritage, that presume to censure us for doing so. They cannot put us in Prison for it, and effectively hinder us, (thanks to our civil Liberty) but there have been within these ten Years past, Acts of Assembly, appointing Church Censures for this, which I maintain is no Crime.

The other Point which we contend for is this, That as far as Church-courts have any Power in determining Settlements, they are bound, as they regard the Success of the Gospel, to pitch upon a Man who hath the Love and Affection of the People to whom he is to preach it; and that because this Love is absolutely necessary to their profiting by him. If I had a Cause to plead before the Lords of Session, I would never employ an Advocate whom all the Lords, or the most Part of them, held in Contempt or Abhorrence, or perhaps regarded in both these Lights, because that Man's pleading my Cause
would

would prejudice them against it. This I venture to say, without any Disparagement to our honourable Judges as Men of Ability, and Integrity, for it is the Case with all Mankind. I remember I had once a Favour to ask of a certain great Man, and applied to a Friend, as I thought, proper enough to sollicite in my Behalf. His Answer was, I wish you all Success, but I am not a proper Person to be employed, for he and I have lately fallen out, and my appearing for you would do more Harm than Good. This was common Sense, and it would be to the Credit of some Preachers, if they would say to their Patron, upon finding themselves unacceptable to the Parish to which they are presented, My Lord, or Sir, The End to be aimed at in the Ordination of a Minister, is, to preach the Gospel of Christ successfully; now I find plainly, by the Disposition of this People, that I am not like to be heard favourably in this Cause; and therefore, as I wish the Wellfare of the Flock more than the Possession of the Fleece, I desire a more proper Person may be employed. I am persuaded that whoever would act so noble and honourable a Part, would not only have the agreeable Reflections of his own Mind, but would, in the Course of Providence, be amply rewarded in this Life.

I expect to be told upon this Occasion, that the common People are most unreasonable and full of Prejudice; that they are apt to be inflamed against a Man merely on account of his getting a Presentation whatever be his other Character, I allow this to be partly true, but if their Displeasure be grounded on a Presentee's unconditional Acceptance of, and obstinate Adherence to, a Presentation, I deny that it is unreasonable; besides, I affirm, that it is far from being wonderful, that the People have a general Aversion at Presentations because they have suffered much by them; all Men have an Abhorrence of what has frequently hurt them; I knew a Man that could not endure a brown Horse, because he had once like to have broke his Neck by a Fall from one of that Colour. I learned also lately, an Instance much to my Purpose, in Conversation with a Scholar. He told me that the *Romans* because they had suffered
much

much in the beginning of their Settlement, from some of their Kings, not only expelled them, but retained always such an Aversion to Kings, that many Ages afterwards, when they submitted to Slavery itself, yet their Masters were obliged to be called Emperors, and never durst assume the Title of Kings. I must also desire, that all those who have fallen into a Habit of crying out against the Ignorance, Prejudice and Obstinacy of us the common People; would be pleased to make it manifest, that they themselves have no Tincture of the same Crimes.

But because many, who, without doing any apparent Violence to their own Inclinations, submit quietly to the Yoke of Patronage, pretend that the Law ties up their Hands, and hinders them from regarding the Inclinations of the People, I have made it my Business to enquire carefully into the Subject for your Sakes, as well as my own, and will now tell you how that Matter stands. Since the Reformation, Patronage has been sometimes established by Law, and sometimes not. All Churchmen that were esteemed sound Presbyterians were always utterly against it. In the Times when the Church was what I will venture to call purest, it was vigorously resisted, and, for the most part, when we had good civil Rulers it was taken off. Particularly at the Revolution it was taken away, and the Removal of it was then reckoned essential to the Establishment, and Continuance of Presbyterian Government. But in the latter End of Queen *Anne's* Reign there came in a Ministry, who were reckoned by many to be for the Pretender, and most part of us Presbyterians believe that to have been true. However, it is certain they were no great Friends to our Constitution, and among other Means they used to distress it, one was, the Re-establishment of the Patronage-act. A little after, when Times were much altered for the better, some Friend, or Friends to the Presbyterians, got such Clauses annexed to it as they imagined, and openly boasted, would render it altogether ineffectual; such as, that the Patron should be obliged to present within six Months after the Commencement of the Vacancy; that a Pre-

sentation should be good for nothing, unless it was accepted by the Presentee, and there being no Obligation under a Penalty upon the Church Courts to ordain.

Now I am told it was, at that Time, thought utterly incredible, that any Presbyterian Preacher would accept of a Presentation, at least, without the Consent of the People : But we have lived to see other Things, upon which I shall at present make no Remarks. Another Thing thought equally incredible was, that the Church Courts should proceed to ordain a Man upon a meer Presentation, unless they were obliged. This last Conjecture continued to hold good for a considerable Time, for they did not go on to the Settlement, till they had first moderated a Call, which, as it came out, they sometimes sustained, and sometimes rejected. And indeed, so far the Name and Form of our Constitution still remains, that I do not find any Presbytery proceeds to take a Man upon Trials immediately after receiving a Presentation : They first appoint what they are pleased to stile a Moderation of a Call, only, though there be sometimes but one or two in the Parish calling the Presentee, they ordinarily appoint his Settlement. This they now begin not to term a Call but a Concurrence, as indeed it is much more properly so express'd, because one may concur, but a Call from a Parish consisting of one or few, does not sound well.

From this you will see that the Grievance of Patronage, as the Law now stands, is much what the Church thinks fit to make it. A Patron in *England* can give the Bishop a Charge of Horning, or something like it, in Case he refuses to ordain his Presentee ; but it is not so in *Scotland* : And no Patron can give the Stipend to any Man till the Church ordain him. It is true the Stipend cannot be given to another, unless the Patron consent ; but if the Church had resolutely maintained her own Privileges, Patrons would have been much more mild. Nay, I am persuaded, that we should yet have but small Trouble from them, if the Church would do their Duty ; only it cannot be denied, that they may take a Change of Measures, (at first,) a little the worse,

as they have been so long used to a tame and servile Submission from almost every Church Court.

This leads me to mention the most common and ordinary Argument of many Ministers, for settling upon a Presentation with little or no Concurrence, that if the Church go to the utmost Extent of her Power, and refuse to settle upon a Presentation without a good Call, it will provoke the Patrons, (who are mostly great Men,) to endeavour to get Patronage bound upon us more strictly by Act of Parliament. But, in my humble Opinion, this is no Argument at all, for if the Yoke be the same, I cannot see there is any great Difference by what ever hand it be made or put on. They seem indeed, in this Argument, to consider the Assembly as the whole Church, and to think that it is much better to submit to a Thing voluntarily, than to have the same Hardship imposed by another. But even this is what I will by no Means allow to be true, at least, not in every Case. It puts me in mind of a Story I accidentally met with, in a strange Book, called, *The History of John Bull*. It seems a Man called *Jack* was in Prison, and in some Danger of being condemned. On this Occasion many of his (pretended) Friends came about him to offer him their Advice; particularly one *Habbakkuk Slyboots*, who persuaded him to hang himself, to prevent his being hanged publickly and by authority. It was difficult to persuade *Jack* of the goodness of that Advice, and it will be yet more difficult to persuade me that such Conduct ever had, or ever will have a good Effect. I hate Self-murder in any Case, and think the Church, as well as every particular Person, should beware of embruuing her Hands in her own Blood.

But besides, I hope it will be considered, that the General Assembly, whatever they may be representatively, are not actually and really the whole Church, Ministers and People, and therefore the Point is greatly mistated in the above Argument. The Question is not, Whether a Hardship is to be put upon the Assembly by the Civil Power, or they are to have the wreathing of the Yoke about their own Neck, and the forming of the
Shackles

Shackles for their own Limbs ? In this Case, to be sure, it is to be supposed they would use their own Flesh with all possible Tenderness. But this, I say, is not the Question, it is, Whether we the Body of the Christian People are to suffer the Yoke and Bondage of Patronage (which in itself is individually the same in either Case) by Virtue of an Act of Assembly, or of an Act of Parliament. In this State of the Question, I declare, in my own Name, and I believe, I may safely say in the Name of all the Heritors, Elders and Heads of Families in the Nation, that we prefer greatly to suffer from the Parliament, and that for two Reasons. One, that it is more honourable to submit to a stronger than to a weaker Master; and, with all Respect to the General Assembly, the Parliament is rather stronger than it, as consisting of two Houses to one, besides the King, not to mention smaller Differences. The other Reason is, our Connection with and Relation to the General Assembly of this National Church, which makes a wound from them to smart more severely than from any other more distant Quarter. If I was sure to be abused in my Person, Goods, or Reputation, I would endure it more easily from an indifferent Person than from a Bosom Friend. If I was to be shot To-morrow, I would beg it as my last Request to be shot by a Captain of Dragoons, or indeed any Man rather than my own Father.

But, after all, I cannot understand why it is so boldly affirmed and taken for granted, that, in the Case supposed, the Parliament would enforce the Act of Patronage more severely. It appears to me very indiscreet and uncharitable to the Parliament, to imagine any such thing. Is it not as much as to say, if the Church of *Scotland* makes use of the Privileges which she possesses by Law, the Parliament will take them from her ? This is very surprizing if it be true; for my Part I would make the Experiment for the very Satisfaction of knowing whether it be so or not. I know not what Sort of Crime it is by Law to speak ill of the Parliament, but I am sure if such a thing were affirmed of the King it would be a treasonable Expression: And very likely it hath a Mix-

Mixture of Treason in it as it stands, for the Parliament includes the King, as no act of theirs is valid without his Assent. However this be, I have no such frightful Apprehensions, I rather imagine, that in all Cases of this Nature, we lose our Privileges by not making use of them, as an act of Parliament itself loses its Force by what the Lawyers call Desuetude. And it is so in the Church, not only in more publick, but in private Government. Many Ministers through the Country have, by the Persuasion of Complaisance, and a certain thing called Prudence, so long, and so greatly slackened the Reins of Discipline, that it will be difficult for them ever to take them up again, particularly with regard to the Nobility and Gentry.

What then is to be done ? Why, in this, and the other, and in all Cases, a bold and resolute stand ought to be made by every Man for what he thinks his Right or his Duty. There is an old proverb, that *Fortune favours the Brave* ; if I run no Risk in my Trade, I can make no Gain, but must lose by Idleness. The Truth is, I see no Risk of losing in this Case at all, but a very great Prospect of gaining, and that on these two following Accounts. In the first Place, we live under a King, whose Candour and Goodness are universally acknowledged, as well as his Abilities to discern his own Interest well known. If ever therefore this Matter should come to be discoursed of above, it can be easily shown to his Majesty that the violent Method of settling Parishes in this Country is not only distressing to the People, but contrary to the Interest of the Crown. It is well known that the Presbyterians have ever been the staunchest Friends to the Protestant Succession, or perhaps I may say, the only staunch Friends to that Succession in *Scotland*. To oppress them therefore in general, must dispirit them at least ; and to give the publick Encouragement to a despised forsaken Ministry that have nothing to say among the People, nor any Influence over them, is the worst policy imaginable. It is to hire a Set of Men who are of no use, either in a religious or civil Capacity. Besides, if they are forsaken by the Presbyterians, they will be in a Manner unavoidably led to a

Con^s

Connexion and Intimacy with the *Jacobites*, What Effect this may have, we cannot venture to say, for I speak here only of future Possibilities: But surely there is some Danger in it; and the Danger appears to me the greater, when I reflect, who were the Persons generally in the Assembly 1747, who were for allowing disaffected nonjurant Episcopal Heritors, a share in the Election of a Presbyterian Minister, they were almost all to a Man the same Set that are for supporting Patronage in its Rigour.

The other Circumstance that gives me hope in this Matter is, That if Gentlemen Heritors, few of whom are Patrons, and several of whom are members of Parliament, ever come to think much upon this Subject, they will find that it is contrary to their Interest also to encourage Violent Settlements. For those Ministers whose People forsake them, and who by that Means have least to do at home, always wander must abroad, spend most Money, and consequently will be greediest of Augmentations. This also is verified in fact by the late process upon that Subject; for tho' all Ministers, as it is natural to suppose, would have been pleased to have had their Stipends augmented, yet the keenest, fiercest and most indiscreet Prosecutors of that Scheme were known to be the Abettors of Presentations; whereas, those on the other Hand, who used in Settlements to have some small Consideration of us the Vulgar, and consequently, to show comparatively less Regard to the Gentry, in this Affair, wherein only their own temporal Interest was concerned, discovered the greatest Modesty and Deference.

Thus, Dear Brethren, I have laid before you a plain artless Account of our present Situation as to violent Settlements, and pointed out to you, I think, pretty, plainly, upon whose Shoulders the Blame ought to be laid. I intended next to have spoken something of the present State of the Church, as to Doctrine, and manner of preaching, but as this Letter is like to be longer than I expected, and as this is a deep Subject, which, perhaps, an Elder may be thought to have less to do with than Government, I shall let it alone, at least for this

this Time, and proceed to consider one other very extraordinary Part of the late publick Proceedings of our Church, which when I have done, I will plead a little for your Help.

What I have now in view is the late tyrannical Impositions upon Conscience, rebuking, suspending and deposing Ministers for not doing what appears to them to be plainly sinful. In former Times the high flying Party thought it sufficient, when they got a Majority, to tyrannize over us the People, but now that they imagine their party is sufficiently strong, they have fallen fiercely and vehemently upon the Ministers that appear upon our Side. And if they shall be so far successful as to frighten the weakest of them into a Compliance, and to cast the most resolute of them out of the Church, we shall be in a sad Situation; and may, in a short Time, expect as lax and impure a Church as ever *Scotland* saw. They do not now satisfy themselves with getting their mercenary Presentees settled in a peaceable Manner, by such as are willing to do it, but they envy that handful of honest Men, who make any Resistance to their Measures in publick Courts, the Satisfaction of a pure Conscience, tho' it be already accompanied with secret Mourning and Tears for the Abominations that are done in the Land. Thus in the Year 1751 they thought to have suspended Mr. *John Adam*, and the Presbytery of *Linlithgow*, merely for desiring to be excused from actual Presence at the Settlement of *Torphichen*. This they were happily prevented in, but in *May* last they went still farther, and deposed from the Ministry Mr. *Gillespie* at *Carnock* for declining to be present at the Admission of Mr. *Richardson* at *Inverkeithing*. I must acknowledge that this Stroke surprized me, for tho' I have been full of Fears for these several Years by past, it never entered into my Mind that they would go this Length in my Time. I was always affraid that some tender conscienced Ministers would take a Disgust, fall into a despondent Neglect of Duty, or perhaps separate too soon, which is very incident to human Nature. But I little expected that they would depose a Man for no other Crime than honestly adhering to such Sentiments

ments as hitherto, whoever thought proper, have been allowed openly to profess in the General Assembly.

The only Reason they pretend to give for this extraordinary Step is, That it was necessary in order to support the Constitution, that Inferiors must obey their Superiors, and that the Sentences of the supreme Court must be executed. The last of these Assertions I allow, but I utterly deny, that any Necessity thence arose of deposing Mr. *Gillespie*. They must permit a plain Man to ask them a few Questions: Is not a Regard to Tenderness of Conscience as much as possible to be studied, especially by a Church Court? Were there not many Ways of executing the Sentence of the supreme Court, without bearing hard upon any Man's Conscience? -And therefore will not God take Vengeance upon those that impose upon the Consciences of others, when even the End which they themselves propose, whether it be good or bad, does not require it? It is a most notorious Fal-lacy which can easily be detected, even by such a Man as I am, to say, that the Sentence of the supreme Court must take Effect, and therefore that Mr. *Gillespie* must be deposed, because he cannot comply with it. Again as to Inferiors obeying their Superiors, that they are bound to do so in all Cases, is a most gross Falshood, for the Scripture supposes the contrary, when it says, *we must obey God rather than Man*; And to affirm, that the Church of *Scotland* cannot subsist, without constraining to Compliance, or deposing every Man that shall scruple personal active Obedience to every Appointment of any particular Assembly, is making the Church of *Scotland* more tyrannical and rigorous than any civil Government that ever I heard of. But as these Topicks have been strongly reasoned in the answers to the Reasons of Dissent from the Commission in *March* last, and in a Way much superior to what I can pretend to, I have thus but briefly mentioned them, and shall go on to make a few of my own Reflections upon this Subject, which perhaps will be more level to your Capacities.

And surely it must appear very wonderful to you and me, who are not used to nice Distinctions, to be told, that it is necessary, in order to support the Constitution

to depose a Man that will not, and because he will not, disobey a standing Act of the General Assembly. The Assembly 1736 expressly prohibits all Presbyteries (which I suppose Means all the Members of them) to have any hand in intruding Ministers upon reclaiming Congregations. The Commission of the Assembly 1751 appoints the Presbytery of *Dunfermline*, to intrude a Man upon the Parish of *Inverkeithing* strongly reclaiming: And because Mr. *Gillespie* will not do this, the Assembly 1752 depose him, that they may support the Constitution. This is the plain Matter of fact, upon which I shall only say, that if these Gentlemen's Argument, that it is necessary for the Support of the Constitution be just and conclusive, it is the strangest Constitution that ever was known, and may require, in a small compass of Time, directly opposite Means to support it. It has been said that Bodies politick resemble natural Bodies, but in this I am sure they widely differ; for tho' it be allowed as to natural Bodies that one Man's Meat is another Man's Poison, it was never heard of, that what is a Man's Poison one Day is necessary to the same Man's Health another; yet it seems this is the Case with the Body Politick of the Church of *Scotland*. It is just, as if I owed all Allegiance to his Majesty King *George* in the Year 1736, but I deserve to be hanged for refusing to drink the Pretender's Health in the Year 1752, if he who happens to be Provost of this Town shall be so wicked as to command me to do it. The only Thing comfortable in this Doctrine is, that it appears from it, that the Constitution of the Church is ambulatory, and its Food or the Means of its Support alterable: So that tho' it be necessary to depose Mr. *Gillespie* that the Constitution may be maintained in the Year 1752, it may happen to be equally necessary for maintaining the same Constitution to re-pone him in the Year 1753. This I hope will be the Case; and if I knew any Thing that about a Dozen Brethren, whom I could name, would have a Scruple at, I would heartily wish and zealously stickle that the Assembly should appoint them to do it, that their Deposition might follow their Disobedience. But I am obliged to relinquish this Project; for, by what they

C

have

have written and published, I see it would puzzle the wisest Assembly that has met since the Revolution to find any Thing that would put their Consciences to a Stand.

One Thing I have learned upon the Subject of Government from our new Managers, which I shall communicate to you, it is this, that every particular Minister being constrained to obey every particular Appointment of any General Assembly, in Matters of Judgment, is of vastly greater Consequence for the Support of the Constitution, than the Observation of the standing Laws of the Church, enacted with Consent of Presbyteries, and Submission to which is subscribed and promised by all. Hence it follows, that the Preservation of Purity of Doctrine, and a strict Adherence to the Rules laid down for parochial and private Practice, is not once to be laid in the Ballance with executing a violent Settlement appointed by an Assembly or Commission. Till I found out this, I was at a great Loss to know what were, in the Minds of these Gentlemen, the Matters of Indifference about which, as Christians, we ought to exercise Forbearance and mutual Love; or, Whether there were any such Things at all. But now it appears, that there are abundance of them, viz. all the standing Laws of the Church, and, in a special Manner, the Articles of the *Confession of Faith*, visiting and catechising in Parishes, &c. as to the observing or neglecting of all which, I defy any Man to name a Period wherein greater Tenderness was shown than is at this Day.

This is a pretty extraordinary Scheme of Conduct, and yet my mentioning it is so far from doing them Injustice, that it is rather doing them a Service; for it furnishes a Key to explain many inconsistent and contradictory Appearances, and makes them of a Piece with themselves. To convince you of this, I will here relate a Passage to which I was an Eye and an Ear Witness. In a certain Synod when the Presbyteries were upon privy Censures, the Members present of the Presbytery of — — were asked by the Moderator, if they kept up classical Meetings in their Presbytery. An eminent Member of that Presbytery, who shall be nameless, (who was, and is, a strenuous Asserter of Church

Authority, and voted to depose Mr. *Gillespie*) asked the Moderator what these classical Meetings were, for truly, (he said) he knew nothing about them. He was told they were Meetings of a few Ministers in a Neighbourhood for Christian Conference, mutual Assistance, and Advice, as to the best Methods of promoting the Success of the Gospel, and joint Prayer to God for his Blessing upon their Labours: The Moderator added, that there was an Act of Assembly, that all Presbyteries should be divided into such Districts as were most convenient for these Meetings. Now I might easily show by many Arguments that such Forgetfulness of so important an Act of Assembly did not look like a very great Veneration for its Authority. However passing this, hath it not a very strange Appearance, that tho' it was thus intimated to them, neither that Minister, nor any in that Presbytery, have ever yet thought of beginning their Obedience, notwithstanding that what I have narrated past several Years ago? Would not this tempt any Man to say to them, (when inculcating the Necessity of Obedience to the Authority of the Church) in the Words of the Apostle Paul, *Rom. 2. 21. Thou that teachest another, teachest thou not thyself? Thou that preachest a Man should not steal, dost thou steal?----Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God?* But in order to make all this consistent with the professed Principles of such Men, it is necessary to observe, That the standing Acts of the Assembly are not, *nor ever were*, the Objects of their Love and Obedience, but its Decisions allenarly appointing (violent) Settlements.

Having done them so far Justice on the general Point, I must do them still farther Justice, and confess that there may possibly be another Reason for their Disobedience to the Act appointing classical Meetings. Perhaps they are not clear in their Conscience about observing it, and if that is the Case, I am for their being dispensed with, tho' it would be using them better than they use others. You will perhaps say, that I am monstrously uncharitable to suppose, that meeting for Prayer and Conference can be against their Conscience; but

I will make quite evident in a few Words the Possibility and even Probability of my Supposition. Do you not all know many Ministers, who will not countenance, and some who even expressly discourage Meetings of private Christians in their Parishes for Prayer and Conference? If that is the Case, it can hardly be imagined they are clear to practise themselves what they think wrong and dangerous in others.

But to return to the Deposition of Mr. *Gillespie*; there is one Way in which I have been much accustomed to think upon this Subject. It is to reduce the Deed to its first Principles, as it were, in the following Manner: The Deposition of a Minister is always done in the Name, and by the Authority, of our Lord Jesus Christ, and is supposed to be founded upon something in the deposed Person's Character that is utterly inconsistent with, and repugnant to, the Qualifications that Christ hath required in his Ministers. Now, after the most serious and impartial Consideration, I am not able to discover how it can be made out, that this Opinion of Mr. *Gillespie*'s about the Unlawfulness of violent Settlements is inconsistent with the Character of a Minister of Christ. Nay supposing, (tho' not granting,) that it is a wrong Opinion, it can never be proven, that it is a fundamental Error, or of such Consequence, that none maintaining it have a Right to be Ministers of the Gospel. If this Observation is just, the Assembly have deposed a Man without Scripture Warrant; they have rejected a Man whom Christ has received, and so run a great Hazard from him who said to his Apostles, *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*

It is in vain to pretend, as some do, that there was not much in the Crime itself, of which he was guilty, but in so far as it was Disobedience to the Authority of the Church, interponed in the Case; for all that is gained by this, is only bringing the whole Guilt upon that Church Court that laid such an Appointment upon him, under the Pain of Deposition, or the highest Censures of the Church; because it seems to be yielded by that Argument, that this was threatening a Penalty which they

they had no Right, either to threaten, or to inflict, for such a Crime. The Truth is, I do not love this Language of making Church Authority so great a Matter, and scrupling active Compliance with some of its Orders so great a Crime, because my small Skill deceiv's me, if it be not wholly of the *Roman Catholick* Strain. It is in this very Way, that they pretend to enforce the Commands that they cannot evidently found upon the Word of God. Another Thing that gives me a Disgust at it, is, that after a good Deal of Thinking, and some Enquiry, I cannot recollect any Passage of Scripture that commands Ministers to give absolute Obedience to Church Authority, or indeed, that enjoins Obedience to it at all, which general Precept one would think should be found there, if so much Stress is to be laid upon it. But I remember a great many Passages in which the Apostles and first Ministers are warned against usurping Authority over one another, or desiring the Pre-eminence, as if this were a Thing which human Nature in the best were exceedingly prone to fall into. And, I think, Experience hath much justified this, and made very manifest the Wisdom of the Spirit of God, and his perfect Knowledge of *what is in Man*.

There are some that take another Way of removing this Difficulty; they acknowledge that Mr. *Gillespie's* Crime is indeed not such as is inconsistent with the Character of a Minister of Christ in general, but only that it unsuits him for being a Minister of the Church of *Scotland*. But surely they do not consider how little Honour they do to the Church of *Scotland*, who make such a Defence. I should be sorry to think, that the Church of *Scotland*, and the Church of Christ, are distinct Societies, and require distinct Qualifications in their Members. But, instead of any other Reasoning upon this Subject, I would beg the Favour of all such as make this Defence for the Assembly's Conduct, to hearken till I tell them a short Story. In the Time when the Dissenters were hotly persecuted in *England*, a high Churchman who was a virulent Enemy to the Presbyterians, and who not only spoke and wrote against

gainst them, but was instrumental in imprisoning and fining them, happened to fall into Conversation with a moderate Layman. This Person said to him, I wonder how you can allow yourself to treat in so malignant a Manner, and persecute these poor Dissenters, when I am sure, and you cannot deny, that there are many of them sincere, serious and good People, however they may have some small needless Scruples. I doubt it not, said the Doctor, but observe that we do not persecute them as they are serious and good People, but only as they are Schismatics. Very well, said the other, but if you strike a Schismatick, and God find a Saint bleeding with the Stroke, I would not be in your Coat for more than I can tell you of. To apply this to our own Case, if the General Assembly cast a Man out of the Church of *Scotland*, who hath a right to be a Minister in the Church of Christ, I would not choose to abide their Trial in the Day of his appearing.

What hath led me much into this way of thinking, is, my having been much in *England* when young, about my Business, and so having had an Opportunity of seeing more Churches than one; as also my Reading having lain much among the *English* Divines that wrote about an hundred Years ago, and that composed our *Confession of Faith* and *Catechisms*. By this Means I have been used to consider Things in a more large and extensive Manner than some others of my own Level. And the Result of all my Observation, Study and Enquiry hath been the fixing me in the following Belief, which I will not alter till I see good Cause. It is, That Christ hath a visible Church upon Earth, and always will have it, so long as the World stands. That he himself is the only supreme Head and King of that Church, and in that Capacity hath very plainly laid down in his Word the Terms of Admission into it, and the Qualifications of its Members and Ministers. That it is at any Man's peril if he take from or add to the Terms that he hath required. That any particular Church is but a Part of the Catholick Church associated for Conveniency, which ought to hold Communion with the whole, as Members united to them through Christ
the

the universal Head. That whoever hath a Right of Church Membership, or a Call to be a Minister in the Catholick Church, by the Law of Christ, hath a Right to Admission into, and Communion with, any particular Church that professeth to be under the same Lord. That any particular Church that makes more, or other Terms of Communion with her, than Christ hath thus made for all, doth, in so far sin grievously, and shall undergo a severe Trial. From these Principles, which appear to me undeniable, I infer, that to say Mr. Gillespie hath a Right to be a Minister of the Church of Christ in general, but not of the Church of Scotland, is yielding up the Point in Debate, and confessing that the Assembly have, in deposing him, done a most unjust and unwarrantable Thing. However, that is not what the Assembly say for themselves, for by their Sentence, they *in the Name, and by the Authority, of our Lord Jesus Christ, depose him from the Office of the holy Ministry.* Which Sentence, tho' in Part it takes Place on Earth by some Limitation of his Usefulness, I much fear is not ratified in Heaven.

I am informed, that the Promoters of this tyrannical Measure are very proud, that they have almost all the Lawyers, who are Members of the General Assembly, upon their Side. Many of these Gentlemen it seems have affirmed, that *they* do not understand how Men can have a Scruple of Conscience at obeying the Sentences of their Superiors, be they what they will. In this I am willing to believe them, because they might have an Action against me if I gave them the Lie. We are also told, that an eminent Servant of the Crown, and once a Servant of the Church, has said in open Assembly, that taking away Ministers Stipends would enlighten their Consciences. This I cannot so easily grant; but what hath led the Gentleman to so reasonable, candid, modest and mannerly a Supposition is not easy to guess. If I were allowed a Conjecture, it would be, that he feels by his own Experience, that a Post from the Government makes all political Truths plain and clear, and therefore he supposes the same Thing must hold as to theological. I will also suppose, in order to
do

do him all Justice, that he never heard that two thousand Ministers in *England* had their Stipends taken from them on St. *Bartholomew's* Day 1662, and yet their Consciences continued in the same State as before. Whether the same Thing ever happened to the same Number of Lawyers, at one Time, I have not Knowledge enough in History to determine. However, if want of Money enlightens the Conscience, I will never take that Gentleman for my Casuist, for according to his own Reasoning, he must have a very dark Conscience, Money being a Commodity with which he very much abounds.

But that I may take good Care of myself, and say nothing with Respect to the Lawyers that differ from me, but what shall be perfectly harmless, I only farther observe, That it is a very great Pity this Affair did not happen a few Years sooner, for if it had, the Assembly that appointed Commissioners to prosecute the Augmentation Scheme before the Parliament, would probably have chosen some of these honourable and learned, and conscientious Elders that opposed it to go to *London* upon that Errand, and commanded them with all Fidelity and Diligence to promote it, under Pain of being deposed from their Office of Eldership. This would have been the more proper Trial of their Obedience, that they all professed in the Assembly that their sincere (that is conscientious) Regard to the best Interests of the Church of *Scotland* inclined them to oppose that Scheme. And this is what Charity obliges us to believe was their *real* and *only* Motive, and that their own temporal Interest as Heritors did not in the least influence them to be of that Opinion. If therefore they had in such a Case subjected their private Conscience to the Conscience of the Society, as they allege should be done in other Instances, it would have been adorning their Doctrine by their Practice, and we could not have refused to believe that they are now *in Earnest*. We have lost the Pleasure for once of seeing how they would behave in such Circumstances, but I hope the Clergy will take the Hint, from the ready promised Submission of these Gentlemen, to set the Augmentation Scheme again on Foot, for, to be sure, they will be more able
and

and expert Solicitors than those formerly sent; want of Funds need be no Discouragement, since many of them are in good Capacity to go upon their own Charges; and, I dare say, there is no Christian who will not more readily sacrifice his Money than his Conscience to Church Authority.

In the mean Time, I hear there is a Scheme projected for drawing some present Benefit from the high Repute into which Church Authority has come of late, to which every good Man ought to wish Success. The Design is, that the next General Assembly should be desired to make an Act enforcing the Observation of the Ten Commandments, which it is hoped will have a very happy Effect. The only Difficulty is, that as standing Acts are not treated with the same Respect as particular Appointments, it will be necessary to make it special, and to say, The General Assembly did, and hereby do, expressly appoint the Reverend Messrs *W. R. I. H. &c.* Ministers, his *M-----'s A-----e*, Mr. *G. E. &c.* Elders, strictly and carefully to observe the Ten Commandments, and that all and every one of the Days that shall intervene betwixt and the next Meeting of the General Assembly; and so the Appointment may be renewed every Year. I cannot think any Man can take this amiss, because supposing all the Persons so named to be very good, yet they will not pretend to be *perfect in Holiness*: And further, even his Majesty King *George*, who hath at least as good a Right to be offended with plain Dealing as any of his Subjects, every Time he goes to Church, (which, I am informed, he does much oftner than several of our Assembly Elders,) is exhorted, as one of the Audience, to the Practice of his Duty, and takes it in good Part. This Difficulty then being removed, I hope, by the Means proposed, these old obsolete Statutes may be revived, and that they shall no more be regarded in the same Light as the old Acts of Assembly, which, as an eminent Church Politician once told me, are like the Rules inscribed in Barber's Shops, which every Man transgresses, because there is no coercive Force to inflict the Penalty upon the Transgressors.

And now, Brethren, having written at considerable Length upon these two Subjects, the appointing of violent Settlements, and the deposing of Ministers that desire to keep their Consciences clear of them; I must ask you, Do you think this is a promising State of the Church? Or do you not rather think that Appearances are very threatening, and that all who wish well to our Zion should be loudly called upon to lend a helping Hand, and study to prevent our Ruin? As I told you in the beginning of this Letter, Corruptions slide in gradually for the most Part, and so may be overlooked; but whoever will take a little Pains may see what we shall arrive at in a short Time. I take the Liberty therefore earnestly to beseech and exhort you, not to sit still unconcerned, but to exert yourselves to the utmost for the Reformation and Purity of your Mother Church, that the Things may be strengthened that remain, and are ready to die. There are many Ministers that do all they can to lull you asleep in Indifference as to publick Matters, they alledge that you are already too zealous upon all these Points, ungovernable and headstrong. This I know and affirm to be a vile abominable Falsehood. You are in this Generation, slothful and secure, or if you think of such Things at all, it is only to make a few Reflections in Conversation, to commend one Man, and discommend another, but it is not to stir up yourselves to Diligence in your proper Sphere, and your own Duty. Most of you indeed will make loud Complaints in your own Case, if you are in Danger of having a Minister thrust in upon you contrary to your Inclinations: But how little Concern do you show when your Neighbours are in the same Situation? May it not give any Man the highest Indignation, to see, that when a violent Settlement is carrying on before a Presbytery, almost every Minister that supports such a Cause, shall be able to bring an Elder from his Session, who ought to be the Guardians of the Rights of the People, to follow him implicitly in his tyrannical Votes.

It hath often grieved me exceedingly to see your Zeal and Concern for the Cause of Religion, by the Artifice
of

of Satan, in a great Measure or wholly misplaced. In some of the Forms of Worship, as when lately some additional Hymns were proposed to be sung in Churches, when some proposed to administer the Sacrament of the Lord's Supper oftner, with fewer Sermons: You made a great Out-cry, and feared that the Methods of the Church of *England* were to be introduced. Alas! you know little about the Church of *England*; none of these Things have the least Relation to it. There are smaller Differences as to the Manner of Worship in the East, the West, the North of *Scotland*, and the most admired of the Presbyterians in *England* have several Differences in their Way from our Ministers in *Scotland*, and yet are utterly opposite to Episcopacy. I have been in *England*, and therefore I hope you will give some Credit to me when I assure you, that you fear often where no Fear is, and are wholly unconcerned where there is the greatest and most imminent Danger. There is no Danger in *Scotland* of the Form of Episcopacy, of which the true Reason is, that the Gentry and Civil Rulers who are possesst of the Bishop's Lands and Rents will not easily part with them: They will not change Presbytery for Episcopacy, because the first is a much cheaper Establishment than the last. But tho' you are in no Danger of the Form of the Church of *England*, you are in much Danger of the Spirit of it, viz. a Government exercised in the like Manner, and a Clergy of the same Character and Strain. There are many Places in *England* where their Ministers are Drunkards, Swearers, Brawlers, Gamesters, and the People are quiet and indifferent about the Matter, or, to speak more properly, they are, *Like People, like Priest*, according to the Proverb. All our Merchants that travel up to *England* will inform you of this Fact: And I will tell you, it is not the Common-prayer Book, or even Episcopal Government, that is either the only or the chief Cause of it. They have exceeding good Rules in their Canons and Books of Discipline, but the main Cause of it is, that the Patronage-act is so strictly bound upon them; for there, whoever is presented, be he of what Character he will, must be ordained.

active, especially at this critical Time. If you sit still and do nothing, your malicious, fruitless, desponding Complaints, and laying the blame upon others, will be inexcusable in the sight of God. Or, that I may express my own Hope, I will say to you, much as *Mordecai* said to *Esther*, *If you altogether hold your Peace at this Time, then shall there Enlargement and Deliverance arise from another Place; but you and yours shall be destroyed.*

But lest you now should ask me, what it is that you can do for the Church at this Time, I shall conclude my Letter with offering you a few Directions, shewing what you may easily and ought to do, and what, with your fervent Prayers for the Success of your Endeavours, I hope will be effectual to restore and support the Constitution.

1st, Every Session that enters into the above Views of our present Situation, and whose Minister is in any Degree inclined to the tyrannical Measures now in Vogue, ought to wait upon him in a Body, expostulate the Matter with him, and beseech him in the Spirit of Meekness to consider the desolate, torn and divided State of this Church; to have some Compassion on those poor People for whose Souls he watches, as one that must give an Account unto God. They ought to represent to him the shameful and dreadful Absurdity of treating with Contempt in Word or Deed (as too many do) those who must be his Joy and Crown of Rejoicing, (if he has any,) in the Day of the Lord, while he almost worships the Gentry who trample upon his Character, and despise his Ministrations. I make no Question that this will have a very good Effect in many Cases, especially if often repeated; and you have Encouragement to attempt it from the Parable in the Gospel of the unjust Judge and the poor Widow, who by her Perseverance made him at last say, *Tho' I fear not God nor regard Man, yet because this Widow troubleth me, I will avenge her of her Adversary.*

2^{dly}, I must particularly warn you not to think upon one or many Disappointments in your Designs of seceding, or separating from the Church altogether. This is a dangerous Temptation of Satan. It hath a plausible Appearance, for Men think to free themselves at once

once from Trouble by Separation, and to make their Duty easy : But believe me, it is no better than taking the Pet and running away because Things go not as we would have them ; and it always weakens the Side to which we wish well. — There is another Argument which, I hope, will effectually dissuade you from it, that I can assure you there is nothing which the high flying Clergy, who are your Enemies, so much desire, as I have heard many Times from their own Mouths. They say, (and they say true,) that no Man can do them so much Harm out of the Church as in it. For this Reason I am firmly resolved, that no Disgust nor bad Usage shall induce me either to separate, or even to surrender my Office as an Elder, but that I shall boldly discharge my Duty, and support the Cause which I think right, until I be honourably cast out, as Mr. Gillespie was, and then the Guilt will ly entirely at their own Door.

3dly, You ought not to neglect in Session to choose an Elder that will promise to attend the Synod and Presbytery every half Year. This is a Part of the Constitution, and yet hath been much neglected for many Years by past, there being seldom in any Presbytery half as many Elders as there are Ministers, tho' by right the Number ought to be equal. I always looked upon the Elders as the Representatives of the People, and therefore expect, when the Elders are all or mostly absent to find the Interest of the People in a great Measure neglected.

4thly, Let all Presbytery Elders be not only careful to act a faithful Part in other Matters, but particularly let them remember to vote for proper Members to the General Assembly, not regarding whose Turn it is, but considering the Characters and Principles of the Persons. And I hereby conjure them to be watchful that the Elders chosen to the Assembly be, to their own Conviction, duly qualified, according to the Acts made for that Purpose. When they are attested by the Presbytery, they are attested in your Names, who are Members of it, and therefore you ought to require, and, if needful, under Form of Instrument, that you have satisfying

Evi-

Evidence of their Qualification. The Reason of this is, that we are told many Elders are, thro' neglect, if not Dishonesty, admitted Members of the Assembly, tho' they do not worship God in their Families themselves, nor have a Chaplain to do it for them, nor give so much as tollerable Attendance upon Divine Ordinances.

5thly, It is very proper that Kirk-sessions thro' the Land send Representations or Remonstrances to the General Assembly. This hath been done before now; it was done in the Synod of *Glasgow*, and was the very Thing that prevented, in that Synod, an *Episcopal* Innovation designed, of giving the Minister a Negative upon the whole Session. Both this, and the first Direction, I think exceedingly proper and expedient; and, I am sure, it is just and regular. For as it is the Privilege of Inferiors in a free State to represent their Grievances to their civil Superiors, and Petition for Redress, so the same must also be the Privilege of Inferiors in an Ecclesiastick Society; and, I hope, at least, as much Mildness and Tendernefs may be expected from our Governors in the Church as in the State.

The 6th and last Direction I offer you is, not to be headstrong and selfish, but in all your Conduct to ask and follow the Advice of such Ministers as you esteem to be most prudent and faithful. Much Zeal, without some Knowledge to conduct it, will do but little good, and may do much Hurt. Unless you observe this Direction your Enemies will make your Zeal, by their Cunning and Policy, to evaporate and spend itself upon wrong Objects. Of this I could give several Instances from the late Management of publick Affairs, but at present I forbear, and only recommend in general to you to be united among yourselves, and with all who wish well to Moderation and Liberty. I conclude with assuring you that the Prosperity and Happiness of the Church of *Scotland*, is the earnest Wish and sincere Prayer of,

DEAR BRETHREN,

From my Shop in the

Candleriggs, Jan.

15th, 1753.

Your affectionate,

humble Servant,

X. Y. TALLOW-CHANDLER.

F I N I S.

